Vol. VII. Numb. 23

THE OBSERVATOR.

More Advices to our Electors. Mens Practices, and not Party-Names, to be consider'd. The Distinction betwixt ancient and modern Whigs, defended. Remarks on the Advice to the Electors of Great Britain.

From **Saturday**, May 1. to **Wednesday**, May 5. 1708.

Country-m. I Must still pray you to go on with Advice to our Electors, Master; I think the Necessity of it grows greater every Day; for People are so divided into Factions, about Principles of Religion and Politicks, that they are apt to chuse Men by their Denominations of Whig and Tory, High-Church and Low-Church, *&c.* without considering their other Qualifications, or whether they be really of any fix'd Principle at all.

Obs. I am sorry to hear that, *Roger*. I think the first Qualification look'd after in Candidates, ought to be, *whether they fear God, and honour the Queen, and are not Men given to change*; for without this, let them pretend what they please, they are not fit to be chosen. Our Religion and Constitution receive mortal Stabs from those unhappy Divisions; therefore, *Roger*, I would advise our Electors, as they have any Regard to their temporal and eternal Happiness, and that of Posterity, to consider, whether the Candidates be Men truly religious, who are blameless in their Morals, and attend duly upon the publick Ordinances, according to their several Professions: For Christianity lies a bleeding, and seems to be undermin'd by open Prophaneness, Superstition, Enthusiasm, Deism, Socinianism, and a bare-fac'd Contempt of the Word of God, as the only Rule of Faith and Manners. Hence proceed all those Contentions and Strifes, and biting and devouring of one another, which portend such dreadful Things to the Nation.

Country-m. Alas for it, Master! When there's so much of those Things among Persons of Note, who set up for Leaders and Supporters of Parties, it tempts many poor People to think, that all Religion and Government is a Cheat: Therefore 'tis my constant Advice to all my Acquaintance, to vote for Men of Probity and Ability, without Respect to their Denominations.

Obs. You are perfectly right, honest *Roger*; for that can be no Rule now, when Party-Quarrels run so high, that few People make Conscience of slandering those of the opposite Side, but charge them both with Names and Things which their Souls abhor. Thus many honest Gentlemen are branded with the Name of Tories, Friends to the Pretender, and Malecontents; and others again, with the Name of Republicans, because they stand up for our Constitution; are for enquiring into publick Grievances and Mismanagements; and are against having their Prince made the Property of a Faction; or having the Sword and the Purse in the absolute Power of a few Hands. Others again are reproach'd as Fanaticks, and Enemies to the Church and Monarchy, because they cannot conform themselves, or are against imposing upon the Consciences of others, and making their fellow Protestants uncapable of serving their Country, by Occasional Bills, Sacramental Tests, *&c.*

Now, *Roger*, for my Part, I would neither on the one Hand be directed in my Choice, nor give my Vote for any Man, who is a high-flying Bigot, or one of arbitrary Principles, according as Passive Obedience, Non-Resistance, and the absolute Power of the Prince, was preach'd up in the late Reigns: Nor on the other, would I be directed by, or vote for such Men as defended *Asgil*, when censur'd for his blasphemous Book: Nor for such, as under Pretence of defending the *Rights of the Christian Church*, run down all Ordination of Ministers, allow every Man a Power to administer the Sacraments, and make our Religion depend entirely on the Will of the State. I would have no Regard to such as despise reveal'd Religion, but shew the same Contempt for the Kit-Cat-Club, if that be their Principle, as for that of the Calve's-Head, or the Disciples of *Laud*, *Sibthorp*, and *Manwaring*; for all such Extremes must unavoidably issue in Tyranny or Anarchy, both in Church and State.

Country-m. Some People are very angry with you and me, Master, because we distinguish betwixt ancient and modern Whigs, and say, that the latter are not of the Principles of the former. For this they call us ill designing Men; and say, we endeavour to put a senseless Fallacy on the Nation; for it is not the Whigs that are chang'd, but the Courts.

Obs. The Men that say so, *Roger*, had best look at Home, and ought first to give an Answer to the Proposition we brought for our *Partition*-Treaty, by which they dispos'd of Men and Kingdoms, without so much as asking their Consent, as if they had been so many Sheep; which is not only contrary to the Principles of the old Whigs, but against all the Laws of God and Men; and is what the modern Whigs would not be content to have done to themselves; and therefore directly contrary to our Saviour's Golden Rule. They should also answer what we said from the Treaty of *Ryswick*, which was so far short of our Declaration of War; which left her Majesty's Succession, and that of her Posterity, unsecur'd; which made no Provision for our Dominion of the narrow Seas; which gave up Part of *Hudson*-Bay Colony; and which surrender'd 8 or 900 Protestant Churches in *Germany*. They should also answer our Charge of their not having ratify'd the Toleration, by the Union; of their not endeavouring the Repeal of the Sacramental Test; of some of them being so far from doing Justice to the *Scots*, according to the Articles of the Union, that they fell in with those who oppose it: Which I hope will be consider'd by our Electors of *London* and *Westminster*, *Roger*, if they would have the Union, which her Majesty reckons the greatest Glory of her Reign, continu'd and improv'd. But farther, *Roger*; in what Sense can those modern Whigs call themselves the Successors of the old Whigs, who voted away that Clause in the 13th and 14th of King *William*, of glorious Memory, entitl'd, *An Act for the farther Limitations of the Crown, and better securing the Rights and Liberties of the Subjects*? By which it was enacted, *That (after the Limitations therein mention'd shall take Effect) no Person, who has any Office or Place of Profit under the King, or receives a Pension from the Crown, shall be capable of serving as a Member of the House of Commons.*

Country-m. Bless me, Master! did any Whigs vote for the repealing of that Clause?

Obs. Yes, yes, *Roger*; and yet we have seen it in Print lately, (and that without Exception too) that the Whigs are the same as they were in the Reigns of King *Charles*, and King *James* the II. Whereas every one knows, that the Whigs then were for our Constitution, as appears by all the Par-

Parliamentary Proceedings of thoſe Reigns, and their Memorial to the Prince of *Orange*, wherein the Whigs us'd their utmoſt Endeavours to prevent its being in the Power of a Court to fill Parliaments with Men, who had Offices, Places, and Penſions from them; and accordingly King *William*, in Purſuance of the above-mention'd Memorial, and his own Declaration to prevent *our relapſing into arbitrary Government*, left us that Act, as a glorious Part of his laſt Legacy. But, Thanks to our modern Whigs, they contributed chiefly to deprive us of it, tho' it was not to take Place in her Majeſty's Reign, nor in that of any of her Iſſue, had God been pleas'd to bleſs us with them.

Country-m. By this, Maſter, I perceive every Day more and more, that 'tis Things, and not Names, by which we muſt judge of Men. For I find thoſe modern Whigs not only come ſhort of the Revolution Whigs, in their Regard to our Civil Liberty, which is founded on the Freedom of Elections and Parliaments, but even of our Popiſh Anceſtors, in the Days of our *Ed.* 1. *Hen.* 4. and 6. and *Rich.* 2. when our Fore-fathers made ſuch noble Efforts, and obtain'd ſuch brave Acts for ſecuring our Liberties, as we mention'd in ours of the 28th of *April* laſt.

Obſ. Our modern Whigs, *Roger*, have not only acted contrary to thoſe glorious Preſidents, but contrary to the Reaſon of the Thing: For as we ſaid before, to put it in the Power of a Court to caſt the Ballance of a Parliament as they pleaſe, is the ſame Thing with having no Parliament at all: And tho' there be no Hazard of our ſuffering that Way in the Reign of ſuch a religious Sovereign as her Majeſty; yet, if ever an arbitrary Prince aſcend our Throne, it paves the Way for ſubverting our Conſtitution. For what *Solomon* ſaid, was verify'd in his own immediate Succeſſor, and others, that *no Body knows whether a Fool or a Wiſeman ſhall ſucceed him*; therefore our Conſtitution ought to be kept ſacred and inviolable.

Country-m. But the Faction object, Maſter, that the Government could not be ſupported, if we do ſo far limit the Prince, as to have none choſen, who have Offices, Places, and Penſions from the Crown.

Obſ. That's the greateſt and moſt unjuſt Reflection that ever was caſt upon *Britains*, *Roger*. Let thoſe Men turn over all our Hiſtories, and give us an Inſtance, if they can, that ever a Prince, governing according to Law, was reduc'd to ſuch a Strait in this Iſland, ſince it turn'd Chriſtian, as to have no Body but Courtiers to ſupport them. Are not *Edward* the VI. Queen *Elizabeth*, King *William*, and her preſent Majeſty, all ſpeaking Inſtances to the contrary? Every Body that will not offer Violence to Reaſon, muſt own, that the Bulk of the Nation would have ventur'd their Lives and Eſtates for thoſe Princes, upon any Occaſion: Therefore there's no Reaſon, that in the Reign of a good Prince, we ſhould lay our Selves open to the Deſigns of a bad One.

Country-m. But you ſee, Maſter, that the Faction call all thoſe who talk thus, Tories.

Obſ. I wiſh, *Roger*, thoſe Men would conſider, that there's a *Woe pronounc'd againſt thoſe, who call Good Evil, and Evil Good: But their Tongues are their own, and they know no Lord over them.* Yet we may appeal to all indifferent Men, who are moſt culpable, thoſe who join with Tories, upon the Tory Foundation, as the modern Whigs did in repealing that Clauſe in the *Limitation-Act*; or thoſe, who join with ſuch as they think fit to call Tories, upon the Foot of the Revolution, as 'tis known the honeſt old Whigs did, in the Act of Limitations for ſecuring the *Hanover* Succeſſion; in that for a Triennial Parliament; in the Act for the Tryal of Peers, *&c.* as is well obſerv'd in a Paper, entitl'd, *Honeſt Advice to the Electors of* Great Britain. So that let the Party ſay what they will, *Roger*, they have confounded the Ideas both of Names and Things: For tho' they may call thoſe Gentlemen, who concurr'd in ſettling the Proteſtant Succeſſion, and ſecuring the Rights and Liberties of the Subject, Tories, or by what Names they pleaſe, it is evident, that by concurring in thoſe Acts, they have ſo far renounc'd the Principles of Toriſm; and which is the trueſt Sign of Repentance, have thereby made Reſtitution to the good People of the Nation, whom the Tories had formerly bereft of their Liberty. From all which, 'tis plain to a Demonſtration, that thoſe who call themſelves Whigs, and act otherwiſe, are guilty of a foul Apoſtacy; and therefore ought to have chang'd Names, when they chang'd Meaſures. At the ſame Time I muſt likewiſe obſerve, *Roger*, that thoſe Men who clamour ſo loud againſt Tories, make no Scruple to join with ſuch, whoſe Names are ſtill to be ſeen at the arbitrary Orders of Council in the late Reign; and ſome of them, perhaps, Witneſſes too to the Legitimacy of the Pretender, and chargeable with garbling Corporations and Parliaments: *So that they ought firſt to take the Beam out of their own Eye, before they ſpy the Mote in their Neighbours.*

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